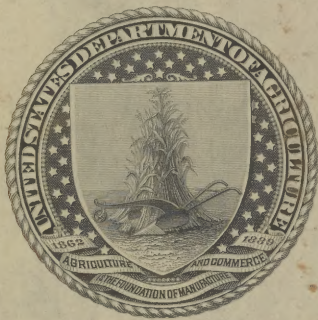


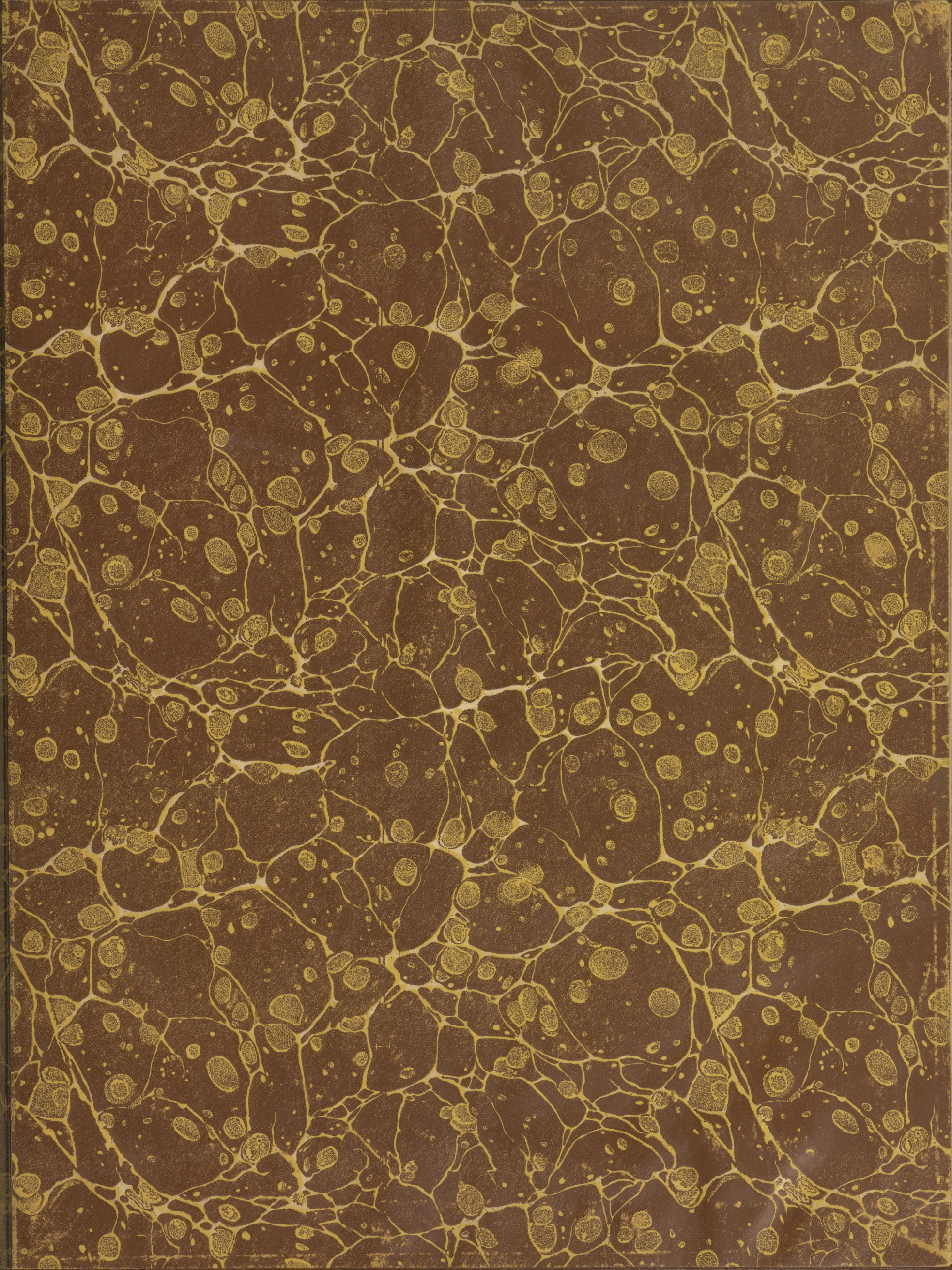
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THE LOTUS

R. DUPPA

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ILLUSTRATIONS
OF THE
LOTUS OF ANTIQUITY.

By R. DUPPA, LL.B.

LONDON:
PRINTED BY T. BENSLEY, BOLT COURT, FLEET STREET.

MDCCCXIII.

THE NEW YORK

PUBLISHED BY THE

NEW YORK

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THE
LIBYAN LOTUS.

THE LOTUS of antiquity having given rise to many interesting inquiries, the following extracts are printed, to present them in one view to the scholar.

Plants of very different kinds were known to the ancients under the name of Lotus; but as botany, by the early writers, was not reduced to any settled principles, their descriptions are often obscure or unintelligible. A similarity of quality, or of supposed virtues, often supplied the place of botanical resemblance. Amongst us, we have a Balsam of Gilead which is a tree, and another, an herbaceous plant; and our familiar nomenclature often brings together plants that have no botanical relation. The Greeks had an Acanthus, which was an annual, and a tree of the same name. It is also certain that trees and herbaceous plants of very different habits and character were called Lotus, from the age of Homer to that of Dioscorides and Pliny. That which I shall first illustrate I have denominated the Libyan Lotus, the *Rhamnus Lotus* of Linnæus.

The earliest description of this tree, or rather of its fruit, is to be found in Herodotus, the effects of which are thus described by Homer:

Καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,
Ἄλλὰ με κῦμα, ῥόος τε, περιγνάμπτοντα Μάλειαν,
Καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
Ἐνθεν δ' ἐννῆμαρ φερόμην ὅλοοις ἀνέμοισι
Πόντον ἐπ' ἰχθυόεντ'· αὐτὰρ δεκάτῃ ἐπέβην
Γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.

"Ενθα δ' ἐπ' ἡπείρου βῆμεν, καὶ ἀφυσσάμεθ' ὕδωρ·
 Αἰΐφα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 Αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ', ἡδὲ ποτῆτος,
 Δὴ τότε ἔγων ἑτάρους προΐην πεύθεσθαι ἰόντας,
 ("Ἄνδρες δύο κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας,)
 Οἵτινες ἄνδρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες.
 Οἱ δ' αἰΐψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν.
 Οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἑτάροισιν ὄλεθρον
 Ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 Τῶν δ' ὅστις λωτοῖο φάγοι μελιηδέα καρπὸν,
 Οὐκ ἔτ' ἀπαγγεῖλαι πάλιν ἠθέλεν, οὐδὲ νέεσθαι·
 Ἄλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
 Λωτὸν ἐρεπτόμενοι μενέμεν, νόστου τε λαθέσθαι.
 Τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 Νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
 Αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
 Σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 Μή πω τις λωτοῖο φαγὼν νόστοιο λάθῃται.
 Οἱ δ' αἰΐψ' εἰσβαῖνον, καὶ ἐπὶ κληῖσι κάθισον.
 Ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. *Odys. Lib. ix. i. 79.*

The island on which Ulysses is supposed to have discovered this tree, was on the coast of Africa. At the two extreme points of land which form the gulph, called the *Lesser Syrtis*, there are three small islands; two at the northern extremity, which are called *Circinitis* and *Circina*; and one at the southern extremity, which is the largest of the three, now called *Jerba*, anciently *Meninx*, or the island of the Lotophagi. These islands are thus described by Strabo:—παράκειται δὲ τῇ ἀρχῇ τῆς Σύρτεως νῆσος παραμήκης, ἡ Κέρκιννα, εὐμεγέθης, ἔχουσα ὁμώνυμον πόλιν. καὶ ἄλλη ἐλάττων Κερκιννίτις. Συνεχῆς δ' ἐστὶν ἡ μικρὰ Σύρτις, ἣν καὶ Λωτοφαγίτιν Σύρτιν λέγουσιν. Ἐστὶ δ' ὁ μὲν κύκλος τῆς κόλπου τούτου, σαδίων χιλίων ἑξακοσίων· τὸ δὲ πλάτος τῆς σῶματος ἑξακοσίων. καθ' ἑκάστην τὴν ἄκραν ποιῶσιν τὸ σῶμα, προσεχεῖς εἰς νῆσοι τῇ ἡπείρῳ, ἥτε λεχθεῖσα Κέρκιννα καὶ ἡ Μήνιγξ, πᾶσι τοῖς μεγέθεσι. Τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὀμήρου λεγομένην καὶ δεικνυαί τινα

σύμβολα, καὶ βωμὸς Ὀδυσσεως, καὶ αὐτὸς ὁ καρπὸς· πολὺ γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλέμενον λωτὸν, ἔχον ἥδιον καρπὸν·

Lib. xvii. p. 834.

The ancient authors who have particularly mentioned or described this tree, are, Herodotus, Theophrastus, Polybius, Dioscorides, and Pliny, from whose works the following extracts are made.

HERODOTUS.

Ἀκτὴν δὲ προέχουσαν ἐς τὸν Πόντον τέτων τῶν Γινδίνων νέμονται Λωτοφάγοι· οἱ τὸν καρπὸν μένον τῷ λωτῷ τρώγοντες ζώουσι· ὁ δὲ τῷ λωτῷ καρπὸς, ἐστὶ μέγαθος ὅσον τε τῆς σχίνης· γλυκύτητα δὲ, τῷ φοίνικος τῷ καρπῷ προσείκελος· ποιεῦνται δὲ ἐκ τῷ καρπῷ τέττε οἱ Λωτοφάγοι καὶ οἶνον.

Lib. iv. cap. 177. p. 359.

THEOPHRASTUS.

Ἐστὶ δὲ τῷ λωτῷ, τὸ μὲν ἴδιον γένος εὐμέγεθες, ἡλίκον ἅπιος ἢ μικρὸν ἔλαττον. φύλλον δὲ, ἐνδομας ἔχον καὶ πρινωδες· τὸ μὲν ξύλον, μέλαν· γένη δὲ αὐτῷ πλείω διαφορὰς ἔχουσι τοῖς καρποῖς· ὁ δὲ καρπὸς ἡλίκος κύαμος· πεπαίνειν δὲ ὥσπερ οἱ βότρυες, μελαβάλλων τὰς χροιάς· φύεται δὲ καθάπερ τὰ μύρτα παρὰλληλα· πυκνὸς ἐπὶ τῶν βλαστῶν· ἐσθιόμενος δὲ ἐν τοῖς Λωτοφάγοις καλεμένοις· γλυκύς· ἡδύς· καὶ ἀσινής· καὶ ἔτι πρὸς τὴν κοιλίαν ἀγαθόν· ἡδίον δὲ ἀπύρηνος· ἐστὶ γὰρ καὶ τοῖτον γένος· ποιεῖσι δὲ καὶ οἶνον ἐξ αὐτῷ· πολὺ δὲ τὸ δένδρον καὶ πολύκαρπον· τὸ ἔν' Ὀφέλλε σφαλίπεδον ἡνίκα ἐβάδιζεν εἰς Καρχηδόνα, καὶ τῷ φασὶ πλείους ἡμέρας ἀπολειπόντων τῶν ἐπιτηδείων κεχρησθαι· ἐστὶ μὲν ἐν τῇ νήσῳ τῆς λωτοφαγίας Φάριδι καλεμένη, πολὺς· αὐτὴ δὲ ἀπόκειται καὶ ἀπέχει μικρόν· ἢ μὴν ἐνταῦθα μόνον, ἀλλὰ πολλῶν πλείων ἐν τῇ ἡπείρῳ· πλείων γὰρ ὅλως ἐν τῇ Λιβύῃ καθάπερ εἴρηται, τέτο, καὶ ὁ παλῖνός ἐστιν· ἐν γὰρ Ἑσπερίσι, τέτοις εἰς καῦσιν χρῶνται· διαφέρει δὲ ἕτος ὁ λωτὸς τῷ παρὰ τοῖς λωτοφάγοις.

Lib. iv. Δ' c. 4. d.

POLYBIUS.

Ἐστὶ δὲ τὸ δένδρον ὁ λωτὸς οὐ μέγα, τραχὺ δὲ καὶ ἀκανθῶδες· ἔχει δὲ φύλλον χλωρόν παραπλήσιον τῇ ῥάμνῳ, μικρὸν βαθύτερον καὶ πλατύτερον· ὁ δὲ καρπὸς τὰς μὲν ἀρχαῖς ὁμοίος ἐστὶ καὶ τῇ χροῇ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τέλειωμέναις· αὐξανόμενος δὲ τῷ μὲν χρώματι γίνεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς σρογγύλαις ἐλαίαις παραπλήσιος· πυρῆνα δ' ἔχει τελείως μικρόν· ἐπὰν δὲ πεπανθῇ, συναγουσιν· καὶ τὸν μὲν τοῖς οἰκέταις μετὰ χόνδρου κόψαντες, σάτρουσιν εἰς ἀγγεῖα· τὸν δὲ τοῖς ἐλευθέροις, ἐξελόν-

τες τὸν πυρῆνα, συληθέασιν. ὡσαύτως καὶ σιτευοῖται τῆτον. ἔστι δὲ τὸ βρώμα παραπλήσιον σύκῳ, καὶ φοινικοβαλάνῳ· τῇ δ' εὐωδίᾳ βέλγιον. γίνεται δὲ καὶ οἶνος ἐξ αὐτῆς βρεχομένα καὶ τριβομένα δι' ὕδατος, κατὰ μὲν τὴν γεῦσιν ἡδὺς καὶ ἀπολαυστικός, οἰνομέλι· χρηστῶ παραπλήσιος, ᾧ χρῶνται χωρὶς ὕδατος. ἔ· δύναται δὲ πλεον δέκα μένειν ἡμερῶν. διὸ καὶ ποιοῦσι κατὰ βραχὺ πρὸς τὴν χρείαν· ποιεῖσι δὲ καὶ ὄξος ἐξ αὐτῶν.*

Athenaeus, Lib. xiv. p. 651. D.

DIOSCORIDES.

Λωτὸς τὸ δένδρον, φυτὸν ἔστιν εὐμέγεθες. καρπὸν δὲ φέρει μείζονα πεπέρεως γλυκύν.

Lib. i. α. c. 171. ροά.

PLINY.

Eadem Africa, qua vergit ad nos, insignem arborem loton gignit, quam vocant celtin, & ipsam Italiæ familiarem, sed terra mutatam. Præcipua est circa Syrtes atque Nasamonas. Magnitudo, quæ piro: quanquam Nepos Cornelius brevem tradit. Incisuræ folio crebriores, quæ ilicis videntur. Differentiæ plures, cæque maxime fructibus fiunt. Magnitudo huic fabæ, color croci, sed ante maturitatem alius atque alius, sicut in uvis. Nascitur densus in ramis myrti modo, non ut in Italia, cerasi: tam dulci ibi cibo, ut nomen etiam genti terræque dederit, nimis hospitali advenarum oblivione patriæ. Ferunt ventris non sentire morbum, qui eum mandant. Melior sine interiore nucleo, qui in altero genere osseus videtur. Vinum quoque exprimitur illi, simile mulso, quod ultra denos dies negat durare idem Nepos: baccasque concisas cum alica ad cibos doliis condi. Quin & exercitus pastos eo accepimus, ultro citroque commeantes per Africam. Ligno colos niger. Ad tibiarum cantus expetitur. E radice cultellis capulos, brevesque alios usus excogitant. Hæc ibi natura arboris.

Pliny, Lib. xiii. c. 17.

Among modern travellers, Dr. Shaw, describing the Lotus, says, "it is the same plant as the Seedra of the Arabs. It is a shrub very

* This is an extract preserved in the works of Athenaeus from the 12th book of Polybius, which is lost.

common in the *Jereede* and other parts of Barbary, and has the leaves, thorns, flower, and fruit of the *Ziziphus* or *Jujeb*; only with this difference, that the fruit is there round, small, and more luscious, at the same time the branches, like those of the *Paliurus*, are neither so much jointed nor crooked. This fruit is in great repute, tastes something like gingerbread, and is sold in the markets all over the southern districts of these kingdoms. The Arabs call it ANEB ENTA EL SEEDRA, i. e. *the Jujeb of the Seedra*." *Dr. Shaw's Travels*, 4to. p. 143.

Mungo Park, in his travels in the interior of Africa, observed two negroes sitting among some thorny bushes, who had been gathering *tomberongs*, of which he gives this account:—"These are small farinaceous berries, of a yellow colour and delicious taste, which were no other than the fruit of the *Rhamnus Lotus* of Linnæus. They had gathered two large baskets-full in the course of the day. These berries are much esteemed by the natives, who convert them into a sort of bread, by exposing them for some days to the sun, and afterwards pounding them gently in a wooden mortar, until the farinaceous part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes, which, when dried in the sun, resemble in colour and flavour the sweetest gingerbread. The stones are afterwards put into a vessel of water, and shaken about, so as to separate the meal which may still adhere to them; this communicates a sweet and agreeable taste to the water, and with the addition of a little pounded millet, makes a pleasant gruel called *fondi*, which is the common breakfast in many parts of Ludamar, during the months of February and March. The fruit is collected by spreading a cloth upon the ground, and beating the branches with a stick.

"The Lotus is very common in all the kingdoms which I visited, but is found in greatest plenty on the sandy soil of Kaarta, Ludamar, and the northern parts of Bambarra, where it is one of the most common shrubs of the country.

"As this shrub is found in Tunis, and also in the Negro kingdoms,

and as it furnishes the natives of the latter with a food resembling bread, and also with a sweet liquor which is much relished by them, there can be little doubt of its being the Lotus mentioned by Pliny, as the food of the Libyan Lotophagi."

Mungo Park's Travels in Africa, 4to. c. viii. p. 99.

LIBYAN LOTUS.

TRANSLATION.

From the Odyssey.

PAGE 3.

Καὶ νῦν κεν ἀσκηθῆς ἐνὶ πατρίδα γαῖαν.

And now, all danger pass'd, I had attain'd
My native shore, but, doubling in my course
Malea, waves and currents and North-winds
Constrain'd me devious to Cythera's isle.
Nine days by cruel storms I thence was borne
Athwart the fishy Deep, but on the tenth
Reach'd the Lotophagi, a race sustain'd
On sweetest fruit alone. There quitting ship,
We landed and drew water, and the crews
Beside the vessels took their ev'ning cheer.
When, hasty, we had thus our strength renew'd,
I order'd forth my people to inquire
(Two I selected from the rest, with whom
I join'd an herald, third) what race of men
Might there inhabit. They, departing, mix'd
With the Lotophagi; nor hostile aught
Or savage the Lotophagi devised
Against our friends, but offer'd to their taste
The lotus; of which fruit what man soe'er
Once tasted, no desire felt he to come
With tidings back, or seek his country more,
But rather wish'd to feed on lotus still
With the Lotophagi, and to renounce
All thoughts of home. Them, therefore, I constrain'd
Weeping on board, and dragging each beneath
The benches, bound him there. Then, all in haste,
I urged my people to ascend again
Their hollow barks, lest others also, fed
With fruit of lotus, should forget their home.

Cowper, Odyssey, Book ix.

LIBYAN LOTUS.

From Strabo.

PAGE 4.

Παράκειται δὲ τῇ ἀρχῇ τῆς Σύρτης—

At the commencement of the Syrtis is the oblong island Circinna, of a considerable size, with a city upon it of the same name, and another island, smaller, called Circinnitis; and contiguous, is the lesser Syrtis, called the Syrtis of the Lotophagi. The circumference of this bay is 1600 *stadia*,* and the breadth, at the entrance, 600. At each promontory making the entrance, there are islands near to the main land, called Circinna and Meninx, equal in size. And the Meninx is supposed to be the land of the Lotophagi mentioned by Homer, of which there is some evidence; an altar of Ulysses is shown there, and the fruit itself may be seen, for on the island the Lotus-tree abounds, which produces a very sweet fruit. *Strabo, Book xvii. p. 834.*

HERODOTUS.

PAGE 5.

The coast of these Gindenes (an African people), which projects into the sea, is inhabited by the Lotophagi, who live entirely on the fruit of the Lotus. The fruit of the Lotus is about the size of the Pistacia-nut; † in sweetness, it is like the fruit of the palm-tree. Of this fruit the Lotophagi also make wine. *Book iv. cap. 177, p. 359.*

THEOPHRASTUS.

PAGE 5.

Of the Lotus, the particular kind is of a considerable size, about as large as a pear-tree, or somewhat less, having a leaf serrated like the leaf of the *Quercus Ilex*. The wood is of a dark colour. There are many kinds, differing in the fruit. The fruit is like the bean:‡ as the grape, it changes colour as it ripens; but, like myrtle-berries, it is produced thick and close upon the shoots. It is eaten by those people called Lotophagi; it is innocent, of an agreeable sweetness, and good for the bowels. There is one kind which has no stone, and that is sweeter: of this, wine is made. The trees of this kind are plentiful, and the fruit is abundant. The army of Ophellas, on his march to Carthage, being short of provisions, is said to have subsisted for many days on this fruit. In the island of the Lotophagi, called Pharis, it is plentiful. This island lies at a short distance from ———. § It abounds not only there, but still more abundantly on the main land; for this tree and the *Paliurus* § grow more abundantly in Africa than any where else, as has been said; insomuch, that in the country of the Hesperides they are used for fuel. This last Lotus is somewhat different from that of the Lotophagi. *Theophrastus, Book iv. c. 4.*

* A Stadium is 625 Roman feet according to Pliny, Lib. ii. c. 23. An ancient Roman foot is in the proportion to an English foot as 967 is to 1000. *Vide Lucas Paetus, and Greaves.*

† The Σχίλος of Dioscorides is thought to be the same tree which yields the gum mastic, which we suppose to be the *Pistacia lentiscus* of Linnaeus. *Vide Dios. Lib. 1, c. 89 and 90.*

‡ That is, in size, like the seed of the TAMARA. *See Plate 5.*

§ Here the text appears to be corrupt. I have translated, as if, instead of ἀπόμενται καὶ, the reading were ἀπὸ, with the name of a place.

|| The *Rhamnus paliurus* of Linnaeus is so called, from being supposed to be this species.

LIBYAN LOTUS.

POLYBIUS.

PAGE 5.

The Lotus is not a large tree, but rough and thorny. It bears a green leaf, resembling that of the *Rhamnus*,* but a little thicker and broader. The fruit, at first, in size and colour, is like white myrtle-berries full grown; † but as it grows it becomes of a pink colour, and of the size of the round olive. It has an extremely small stone. When it is ripe it is collected, and, if it be intended for the consumption of the slaves, it is chopped up with frumenty (*χώνδρος*, is grain swelled with water), and pressed close in jars. That which is intended for the use of freemen, has the stone taken out, and is afterwards compounded in the same manner. On this they feed. In taste it resembles the fig or date, but it smells more agreeably. Wine is also made of this fruit by steeping and bruising it, mixed with water. This wine is pleasant to the taste, like good *οινόμελι* (a preparation of wine and honey), and is drunk without being lowered with water, but will not keep more than ten days, therefore it is made in small quantities for immediate use. Vinegar is also made of it.

Athenæus, Book xiv. p. 651.

DIOSCORIDES.

PAGE 6.

The Lotus-tree is of a considerable size, and bears a sweet fruit larger than pepper. *Book i. c. 171.*

P L I N Y.

PAGE 6.

That part of the coast of Africa which borders on the Mediterranean, produces that celebrated tree the Lotus, which is also called *Celtis*; and is common with us in Italy, but is changed by the climate. It grows chiefly near the *Syrtes*, and the country of the *Nasamones*. It is of the size of a pear-tree, although Cornelius Nepos calls it small. The leaf, which resembles that of the evergreen-oak, is more serrated. Of this Lotus there are many varieties, which are chiefly distinguished by the fruit. ‡ The fruit is of the size of a bean, and of the colour of saffron; but changes as it ripens, like the grape. It grows thick on the branches, like myrtle-berries, not like cherries, as in Italy. The taste of it is so sweet in Africa, that it has given name to a people and a district, whose excess of hospitality caused their guests to forget their native country.

It is said, that those who eat of it are not subject to pains in the bowels. The best sort is without kernel, for there is one kind which has a stone. Wine is also made of it like *mulsum*; § which the same Nepos says will not keep more than ten days. He also says, that the fruit mixed with *alica* (the same as *χώνδρος*) is preserved in casks for food. || We have also been told of armies which lived upon it in their marches through Africa. The wood is of a dark colour, and valued for making flutes. Of the root is made the hafts of knives, and such other small ware. This is the nature of the tree in Africa. *Pliny*, Book xiii. c. 17.

* This is some species of what we denominate Buck-thorn, probably the same as the *Rhamnus paliurus* of Linnaeus, just cited.

† This is probably the Italian Myrtle, which by our gardeners is called the *Upright Myrtle*, of which there is a variety that produces white berries of a small size. The berries of the common Myrtle, *Myrtus communis* of Linnaeus, when ripe, are of a dark purple, or black-blue colour.

‡ Of the Tree-Lotus, Pliny mentions a peculiar kind, very different from this of which he is now speaking, *Lib. xvi. c. 30.*

§ *Mulsum*, is usually translated *Mede*. It was a preparation of wine and honey, the same as *οινόμελι* in Polybius.

|| This account referred to, of Cornelius Nepos, seems to have been copied from Polybius; from which, it would seem Pliny was not acquainted with Polybius's description of the Lotus when he wrote this, or he would not have taken a modern authority for one more ancient, from which it was derived, or, at least, if not derived, containing so far, precisely the same information.

ÆGYPTIAN LOTUS.

THIS tribe of plants has not yet been accurately distinguished by modern botanists. Since the death of Linnæus, three separate genera have been made of his genus *Nymphaea*. If, therefore, modern knowledge, with all the helps of systematic writers who have laboured in this useful department, be still imperfect, it would be vain to hope for precision and accuracy from the descriptions of Theophrastus and Pliny: we have, however, good data to be convinced that the herb-Lotus of antiquity was an aquatic and an ornamental plant; that it had a capsula like a poppy, and petals like a white lily; that it was abundant in Ægypt, in the plains overflowed by the Nile; that its root was esculent, and its seeds, which were numerous and minute, were employed to make bread. It is thus described by ancient authors:—

HERODOTUS.

Ἀτὰρ πρὸς εὐτελείην τῶν σιτίων τάδε σφὶ ἄλλα ἐξεύρεται· ἑπεὰν πλήρης γένηται ὁ ποταμός, καὶ τὰ πεδία πελαγίσῃ, φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αἰγύπτιοι καλέουσι λωτόν. ταῦτ' ἑπεὰν δρέψωσι, ἀναίνουσι πρὸς ἥλιον· καὶ ἔπειτα τὸ ἐκ τῆ μέσης τῆ λωτῆ, τῇ μήκωνι ἐὼν ἐμφερές, πτίσαντες, ποιεῦνται ἐξ αὐτῆ ἄρτους ὅπῃς πυρὶ ἔσι δὲ καὶ ἡ ῥίζα τῆ λωτῆ τέττε ἐδωδίμη καὶ ἐγγλύσσει ἐπιεικέως, ἐὼν σρογγύλον, μέγαθος κατὰ μῆλον.

Lib. ii. c. 121.

THEOPHRASTUS.

Ὁ δὲ λωτὸς καλέμενος, φύεται μὲν ὁ πλεῖστος ἐν τοῖς πεδίοις, ὅταν ἡ χώρα καλὰ κλυσθῇ. τέττε δὲ ἡ μὲν τῆ καυλῆ φύσις ὁμοία τῇ τῆ κυάμης· καὶ οἱ πέτλασσι δὲ ὡσαυτως, πλὴν ἐλάτῃς καὶ λεπρότεροι· ἐπιφύει δ' ὁμοίως ὁ λωτὸς τῷ τῆ κυάμης· τὸ ἄνθος ἀνθού

λευκόν, ἐμφερές τῇ σενότηϊ τῶν φύλλων τοῖς τῶν κρίνων· πολλά δὲ καὶ πυκνὰ ἐπαλλήλας φύεται. ταῦτα δ' ὅταν μὲν ὁ ἥλιος συμμύη, συγκαλύπτει τὴν κωδίαν. ἅμα δὲ τῇ ἀνατολῇ διοίγεται, καὶ ὑπὲρ τῆ ὕδατος γίνεσθαι. τῆτο δὲ ποιεῖ, μέχρις ἂν ἡ κωδία ἐκτελεωθῇ, καὶ τὰ ἄνθη περιρῶνῃ. τῆς δὲ κωδίας τὸ μέγεθος ἡλικίον μήκωνος τῆς μεγίστης, καὶ διέζωσαι ταῖς καλαγομαῖς τὸν αὐτὸν τρόπον τῇ μήκωνι. πλὴν πυκνότερος ἐν ταῦταις ὁ καρπός· ἔστι δὲ παρόμοιος τῇ κέγχρω· ἐν δὲ τῷ Εὐφράτῃ τὴν κωδίαν φασὶ καὶ τὰ ἄνθη δύνειν, καὶ ὑποκαλαβαίνειν τῆς ὥρας δειλινῆς μέχρι μέσων νυκτῶν, καὶ τῷ ἑσπέρῳ πόρρω· ἐδὲ γὰρ καθιέντα τὴν χεῖρα λαβεῖν εἶναι· μετὰ δὲ ταῦτα ὅταν ὄρθρος ᾖ, πάλιν ἐπανίεναι. καὶ πρὸς ἡμέραν ἔτι μᾶλλον ἅμα τῷ ἡλίῳ φανερόν ὑπὲρ τῆ ὕδατος, καὶ ἀνοίγειν τὸ ἄνθος. ἀνοιχθέντος δὲ ἔτι ἀναβαίνειν. συχνὸν δὲ τὸ ὑπεραιῖρον εἶναι τὸ ὕδωρ. γὰρ δὲ κωδίας γάλας οἱ Αἰγύπτιοι συνθέντες εἰς τὸ αὐτὸ, σήπυσιν· ἐπ' αὐτὴν δὲ σαπῇ τὸ κέλυφος, ἐν τῷ ποταμῷ κλύζοντες, ἐξαίρῃσι τὸν καρπὸν· ξηρανάντες δὲ καὶ ὀπλήσαντες, ἄρτους ποιεῖσι, καὶ τέτω χρωῖλαι σιτίῳ· ἢ δὲ ῥίζα τῆ λωβῆ καλεῖται μὲν κόρσιον. ἔστι δὲ στρογγύλη τὸ μέγεθος, ἡλικίον μῆλον κυδωνίου· φλοιὸς δὲ περικεῖται περὶ αὐτὴν μέλας, ἐμπερὲς τῷ κασαναϊκῷ καρύῳ. τὸ δὲ ἐνὸς λευκόν· ἐψόμενον δὲ καὶ ὀπλόμενον γίνεσθαι λεκυθῶδες. ἡδὺ δὲ ἐν τῇ προσφορᾷ· ἐσθιέται δὲ καὶ ὥμόν. ἀρίστη δὲ ἐν τῷ ὕδατι αὐτῇ, ὥμή. καὶ τὰ μὲν ἐν τοῖς ὕδασι σχεδὸν ταῦτά ἐστιν.

Lib. iv. c. 10.

DIOSCORIDES.

Λωτός ὁ ἐν Αἰγύπτῳ γεννώμενος ἐν τῷ ὕδατι τῶν ἐπικλυσθέντων πεδίων, καυλός ἐστι τῷ τῆ κυάμης ἐμπερής· ἔχων ἄνθος μικρόν, λευκόν, εἰκόδς κρίνω, ὃ φασὶ κατὰ γὰρ ἀναλογία τῆ ἡλίας ἀπλεῖσθαι, δύνοίος δὲ μύειν· καὶ ὅλην τὴν κωδίαν κρύπτεσθαι ἐν τῷ ὕδατι, πάλιν τὲ πρὸς τὴν ἀναβολὴν τοῦ ἡλίας ὑπερκύπτειν. ἔοικε δὲ ἡ κωδία μήκωνι μεγίστη. ἐν ᾗ καρπὸς ὡς κέγχρος, ὃν ξηρανάντες οἱ ἐν Αἰγύπτῳ, ἑάλλουσιν εἰς ἀρτοποιίαν. ῥίζαν δὲ ἔχει ὁμοίαν μῆλῳ κυδωνίῳ, ἢ τις καὶ αὐτὴ ἐσθιέται ὥμή τε καὶ ἐφθῇ. ἀναλογεῖ δὲ ἐψηθεῖσα τῇ ποιότητι λεκυθῶ ὡς.

Lib. iv. c. 114. ριδ.

PLINY.

After Pliny has described the tree-lotus, he says, “Est autem eodem nomine et herba, et in Ægypto caulis in palustrium genere. Recedentibus enim aquis Nili riguis provenit similis fabae caule, foliisque densa congerie stipatis, brevioribus tantum, gracilioribusque: cui fructus in capite papaveri similis incisuris, omnique alio modo, intus grana, ceu milium. Incolae capita in acervis putrefaciunt: mox separant lavando, et siccata tundunt, eoque pane utuntur. Mirum est, quod praeter haec

traditur: Sole occidente papavera ea comprimi, et integri foliis. Ad ortum autem aperiri, donec maturescant, flosque qui est candidus, decidat.
Lib. xiii. c. 17.

Pliny, speaking of the Lotus, in the twenty second book, says, "Loton qui arborem putant tantum esse, vel Homero auctore coargui possunt. Is enim inter herbas subnascentes Deorum voluptati, loton primam nominavit.—

Est et lotometra, quae fit ex loto sata, ex cujus semine simili milio, fiunt panes in Ægypto à pastoribus, maxime aqua vel lacte subacto. Negatur quidquam illo pane salubrius esse, aut levius, dum caleat: refrigeratus difficiliter concoquitur, fitque ponderosus." *Lib. xxii. c. 21.*

From these testimonies, there can be no doubt that some kind of the Linnæan *Nymphaea* was the herb-lotus of Greece and Ægypt. This plant seems to have been in great estimation in the most remote antiquity. Homer, describing the contest between the Greeks and the Trojans, in the 12th Iliad, among other instances, to characterize the fierceness of the combat, and its overwhelming devastation, mentions the destruction of the cultivated fields and the Lotus-plains:

Καὶ πεδία λωτεῦντα, καὶ ἀνδρῶν πίονα ἔργα, V. 283.

from which it would seem that Homer meant by the word *λωτεῦντα*, full of *Lotus*, to express great fertility and beauty at the same time; for in the 14th book, at the embraces of Jupiter with Juno, the earth is made spontaneously to produce, with the hyacinth and crocus, the "*dewy Lotus*."

*Ἡ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνυ παῖς ἦν παράκοιτιν
Τοῖσι δ' ὑπὸ χθρῶν διὰ φύεν νεοθηλέα ποίην,
Λωτόν θ' ἔρσηεντα, ἰδὲ κρόκον, ἦδ' ὑάκινθον
Πυκνὸν καὶ μαλακόν.— Il. Lib. xiv. v. 346.

In the 4th book of the Odyssey, where Telemachus has occasion to contrast the fertility of Sparta with the bareness of Ithaca, its abound-

ing with the Lotus is mentioned as a mark of the fertility of Sparta. Hence we may conclude that this plant was highly esteemed in the time of Homer, both for its beauty and its use.

Prosper Alpinus, who travelled into Ægypt in the beginning of the seventeenth century, has given some figures of the herb-lotus then growing on the banks of the Nile, and which, although rude, seem to convey more of the esculent character of this plant, as described by ancient authors, than any representation of it subsequent to his time. The root is round, or keel-shaped, of the size described by Herodotus, ἐὼν στρογγύλον, μέγαθος κατὰ μήλον; and the capsula, though not botanically like a poppy, is yet so large, that a plantation of such lilies might well be supposed to yield a sufficient quantity of grain to be materially beneficial to the natives; and although the engraved figures may be defective, yet his description is less liable to objection; speaking of the capsula, he says it is of the size of the medlar. “Floribus succedunt capita rotunda, mespilo magno,”—similia,”—*De Plantis Exoticis*, 4to. p. 223.

The AMBEL of India, in the *Hortus Malabaricus* of the celebrated Rhede, is supposed to be the *Nymphaea Lotus* of Linnaeus, and the same plant as the Ægyptian Lotus. It would appear from Sir William Jones, as well as from the accurate researches of Dr. Roxburgh, that of this Genus, in India, there are flowers which are white, yellow, blue, rose-coloured, and others variously shaded with pink; some very fragrant, and others without any scent. From the writings of Athenaeus we learn, that the Lotus with the blue petals was known to the ancient Ægyptians;* and M. Savigny, in the *Annales du Muséum National*, d’Histoire Naturelle, has presented the public with a figure and a botanical description of a blue Lotus, which is now found growing in the Delta.

According to Willdenow, the genus *Nymphaea* at present consists of thirteen species; but which, the President of the Linnaean Society has divided into two genera.

* Athenaeus Deipnosoph. Lib. xv. p. 677.

ÆGYPTIAN LOTUS.

TRANSLATION.

HERODOTUS.

PAGE 9.

To obtain a more plentiful supply of food, they * (the Egyptians of the marshes) have found out these resources. When the river is full, and the plains inundated, there grow in the water numbers of lilies, which the Egyptians call Lotus. These they gather and dry in the sun: then they pound that which is obtained from the middle of the flower, which is like a poppy-head, and make it into loaves, and bake them with fire. The root also of this Lotus is eatable, and moderately sweet; it is round, and of the size of an apple.

Herodotus, Book ii. c. 121.

THEOPHRASTUS.

PAGE 9.

The Lotus so called, grows chiefly in the plains when the country is inundated. The nature of the stem is like that of the *bean* (*Tamara of India*), † and its large spreading leaves are similar, except that they are less and thinner, and the leaf is attached to the petiolus in the same manner. ‡ The flower is white, the petals are narrow, as those of the Lily (*Lilium album*), and numerous, as of a very double flower. When the sun is hid, they cover the capsula: as soon as the sun rises the flowers open, and appear above the water; and this is repeated, until the capsula is ripe and the petals fall off.

The size of the capsula is equal to that of the largest poppy-head, and it is divided by separations in the same manner as the capsula of the poppy; but the seed, which is like millet, § is more condensed. It is said, that in the Euphrates, both the capsula and the petals sink down into the water from the evening to midnight to a great depth, so that the hand cannot reach them; afterwards, at day-break they emerge, and as day comes on they rise above the water, and open the petals at sun-rise; and when the flowers are expanded, they rise up still higher, and thus appear to crowd the surface of the water. The Ægyptians lay these capsulæ in heaps to perish, and when the coriaceous covering is rotten, they wash the mass in the river, and take out the seed, which is then dried and baked into loaves, which is used as food. The root of the Lotus is called *corsion*, which in figure and size is like a quince: the colour of the rind is dark, like a chesnut, but the inside is white; when boiled or baked it is like pease-soup, and is agreeable to the taste: it is also eaten raw. It is best raw, as it grows in the water. *Theophrastus, Book iv. c. 10.*

* Herodotus has just before spoken of the Ægyptians who live in the higher part of the country, out of the reach of the inundation of the Nile, and he now speaks of the inhabitants of the marshes.

† See Plate 4.

‡ Though this is not strictly true, the general appearance might easily have deceived Theophrastus into this opinion.

§ Millet is the seed of a species of *Holcus*. This is probably of that species which by Linnaeus is called *Holcus sorghum*, or some variety of it.

ÆGYPTIAN LOTUS.

DIOSCORIDES.

PAGE 10.

The Lotus which grows in Ægypt, in the water of the inundated plains, has a stem like that of the Bean. The flower is small, and white, like the lily, which is said to expand at sun-rise, and to close at sun-set. It is also said, that the capsula is then entirely hid in the water, and that at sun-rise it emerges again. The capsula is like a very large poppy-head, and the seeds are like millet, which the Ægyptians dry and make into bread. The root, which in appearance is like a quince, is eaten both raw and boiled; when boiled, in quality it is like the yolk of an egg. *Dioscorides, Book iv. c. 114.*

PLINY.

PAGE 10.

There is also an herb of the same name, and in Ægypt it grows up with an herbaceous stem, as a marsh plant. When the inundating waters of the Nile retire, it comes up with a stem like the *Bean*, with the petals crowded thick and close, only shorter and narrower. It has a capsula, as to its divisions and in all other respects, like a poppy-head, and contains seeds like millet. The inhabitants lay these capsulæ in heaps to putrify; then wash away the filth, dry the seed, pound it, and make bread of it. There is a further circumstance related concerning this plant of a very remarkable nature; that the poppy-like flowers close up with the setting sun, and the petals entirely cover the capsula; but at sun-rise they open again, and so on, till they become ripe, and the blossom, which is white, falls off. *Book xiii. c. 17.*

Pliny, speaking of the Lotus, in the twenty-second book, says, "Those who think that there is only a Tree-lotus, may be refuted on Homer's authority alone; for among other herbs produced for the pleasure of the gods, the Lotus is the first named.

"There is a kind of Lotus named *Lotometra*, which is produced from the cultivated Lotus, from whose seed, which is like millet, the Ægyptian shepherds make bread, commonly mixed up with water or milk. It is asserted, that no bread can be more wholesome or light while it is warm; but when cold, it is more difficult of digestion, and becomes heavier." *Pliny, Book xxii. c. 21.*

From the Iliad.

PAGE 11.

Καὶ πεδία λωϊεῦνλα, καὶ ἀνδρῶν πτόνα ἔργα,

Pope has thus translated:

Then the green fields, and then the sandy shore,
Bent with the weight of nodding woods, are seen,
And one bright waste hides all the works of men. *Il. Book xii. v. 338.*

Cowper has translated the same verse

————— flow'ry meads,
And cultivated vallies rich————— *Il. Book xii. v. 339.*

It is obvious, that these translations are very unlike the Greek; I shall therefore say a few words to explain what appears to me to be the cause of this difference.

Doubtless, Pope and Cowper understood this passage perfectly; but there is a distinction generally to be found between the poets who live in an æra of luxury and refinement, and those who live in the first ages of society. The sentiments of Hesiod and Homer grew out of realities. They painted from objects which

ÆGYPTIAN LOTUS.

were, or appeared to be, present to them. A modern poet is content with the sentiment, without regarding the truth of the facts from which it is derived: he paints from received associations, and if he produces the ultimate impression on the mind, his purpose is effected.

Examples of minute and particular observation in the *Iliad* and *Odyssey* are endless, and when appropriately introduced, they give a charm of reality to poetical description; they awaken our interest, and appear to unite our feelings to those of the poet. In the agricultural description on the shield of Achilles we see the man at plough, and the quality of the land he is turning up into furrows, as distinctly as if we were following his steps.*

This sentiment of Homer is overwhelming devastation; and if that feeling be conveyed, the translator believes himself to have fulfilled his duty. Here, by the ravages of war, the plains covered with the Lotus, are said to be destroyed. To the Greek poet, *πεδία λωπεύντα* was sufficiently comprehensive; but the translator, to make the impression stronger, and to heighten the feeling, amplifies his subject without any regard to facts, and at once makes the same words to express *green fields*, *a sandy shore*, and *nodding woods*, yielding to destruction.

Homer gives a portrait of the place and the calamity, and seems himself to be standing upon the shore while he was writing his description. In two words he has implied, that the country was flat, marshy, of a rich muddy soil (*not sandy*), and covered with water lilies, which were at once most useful and most ornamental.

By *ἀνδρῶν πλῆθος ἔργα* we learn, that the arable land was rich in the extreme, and that it was in a high state of cultivation. Thus we have placed before us, what, in a simple state of nature, is most conducive to happiness and essential to our existence; which being swept away, leaves nothing but a wreck of wretchedness and misery.

Here it was natural for Homer to stay. In a more luxuriant and artificial state of society the poet dwells with equal regret on the destruction of whatever delights the imagination. But those afflictions which grow out of our wants and necessities, in an age when war and agriculture are the employments of men, alone fill the mind with interest and concern.

From the Iliad.

PAGE 11.

Ἡ ῥα, καὶ ἀγνάς ἑμαρπτε Κρόνῳ παῖς ἦν παρακοῖνῃ

So spake the son of Saturn, and his spouse
Fast lock'd within his arms, beneath them earth
With sudden herbage teem'd; at once upsprang
The crocus soft, the Lotus bath'd in dew,
And the crisp hyacinth with clust'ring bells;
Thick was their growth.——— *Cowper, Il. xiv. v. 408.*

From Prosper Alpinus.

PAGE 12.

Prosper Alpinus has thus described the Herb-lotus, as it grew in Ægypt, when he travelled there, in the year 1580. †

* Il. Lib, xviii. v. 548.

† In the text, p. 12, for, "in the beginning of the seventeenth century," read, "at the end of the sixteenth century."

ÆGYPTIAN LOTUS.

To the flowers succeed round heads, in size like a large medlar, and resembling a great capsula of the *Nymphaea Alba*, having a green coriaceous covering, with longitudinal membranous divisions within, containing minute seed, like cabbage seed; the stems, as well of the flowers as of the leaves, are long, round, and cellular, and as thick as the little finger, like the *Nymphaea Alba*. The flower-stems spring from the root, in number about ten, producing as many flowers. *Prosper Alpinus de Plantis Exoticis, p. 223.*

T A M A R A.

TRANSLATION.

HERODOTUS.

PAGE 13.

THERE are likewise other Lilies like Roses: and these too grow in the River Nile; whose fructification is produced in a separate capsula, springing like a sucker from the root, in appearance exactly resembling a wasps nest. In this are a number of esculent seeds, about the size of the olive berry. These are also eaten when tender, and dry. *Herodotus, Book ii. c. 121. p. 144.*

THEOPHRASTUS.

PAGE 13.

THE BEAN is produced in marshes and in stagnant waters; the length of the stem at the longest is four cubits,* and the thickness of a finger, like the smooth jointless reed. The inner texture of this stem is perforated throughout like a honey-comb, and upon the top of it is a poppy-like capsula, in circumference and appearance like a wasps nest. In each of the cells there is a bean projecting a little above the surface of the capsula, which usually contains about thirty of these beans or seeds. The flower is twice the size of a poppy, and the colour of a full-blown rose, and is elevated above the water; about each flower are produced large leaves, of the size of a Thessalian hat, having the same kind of stem as the pedunculus or flower stem. In each bean, when broken, may be seen the embryo plant† out of which the leaf grows. So much for the fruit.

The root is thicker than the thickest reed, and cellular like the stem; and those who live about the marshes eat it as food, either raw, or boiled, or roasted. These plants are produced spontaneously, but they are cultivated in beds. To prepare their bean-beds, the beans are sown in the mud, being previously mixed up carefully with chaff, so that they may remain without injury till they take root, after which the plant is safe.

The root is strong, and not unlike that of the reed; the stem is also similar, except that it is full of prickles, and therefore the crocodiles, who do not see very well, avoid the plant, for fear of running the prickles into their eyes.

This plant is produced in Syria and about Cilicia, but does not come to maturity in that country; but about Torone, in a certain marsh of a moderate size, in the Chalcidic region, it ripens and comes to perfection, and brings forth perfect seed. *Theophrastus, Book iv. c. 10.*

DIOSCORIDES.

The Ægyptian Bean, which some call the Ponticon, is chiefly produced in Ægypt and in Asia; and in Cilicia it is found in stagnant waters; it has a large leaf like an umbrella, and a stem a cubit high, of the

* An ancient Grecian cubit was somewhat more than a foot and a half of our measure; the exact proportion is 18 inches, '3125 decim.

† τὸ συνεσφραμμένον, a contorted, crooked thing, in this place, must allude to the embryo plant; since, in the seed, when broken to pieces, this embryo is to be seen doubled and folded up, somewhat similar to the embryo plant, which may be seen by every one in the seed of the common Sea-kale of our kitchen gardens; *Crambe maritima* of Linnaeus.

TAMARA.

thickness of a finger. The flower, which is like a rose, is twice the size of a poppy: when the petals fall off, the capsula is produced with cells, each containing a bean, a little elevated above the top of the capsula, like a bubble in water. The capsula is called *Ciborion* or *Cibotion*, and the planting of the beans is effected by sinking the capsula in the water, with the beans in it, so that they may take root in the mud.

The root is thicker than a reed, and it is eaten both boiled and raw, and is called *Collocasia*; the bean is also eaten green: when it is dry, it becomes of a dark colour, and is larger than the Grecian bean.

Dioscorides, Book ii. c. 128.

From Arrian.

PAGE 15.

On the banks of the Hydaspes, after Alexander had prepared many vessels with two and with three banks of oars, and ships for the transport of his horses and his army, he resolved to sail down the river as far as the ocean. Here he first saw crocodiles in the Indus, which he had never before seen in any river but the Nile; and beans growing on the banks of the Acesines, such as are produced in Ægypt. Arrian then proceeds to state, that Alexander having heard that the Acesines discharged itself into the Indus, he thought he had discovered the sources of the Nile. *Arrian, Exped. Alex. Book vi. c. 1.*

. Besides these plants already mentioned, the Ancients had also papilionaceous plants, which they called Lotus, of the same natural order as are known to modern Botanists by that name. Dioscorides describes two sorts, *Λωτὸς ἡμερος*, and *Λωτὸς ἄγριος*. *Lib. iv. c. 111, 112.*

There was no intention of adding a translation of this paper till the Greek and Latin were printed, or the typography would have been differently arranged. The original languages would have been printed at the bottom of each page, and the translations would have been joined to the English text.

T A M A R A.

AMONG the plants of ancient Ægypt this was in great estimation ; and, by Pliny and Athenæus, was considered to be a Lotus. The capsula resembling a wasps nest, with esculent seeds, about the size of olive berries, contained in separate cells, is so remarkable, that the plant cannot be mistaken when described by Herodotus, Theophrastus, and Dioscorides.

HERODOTUS,

After speaking of the Ægyptian Lotus, which he considered to be a liliaceous plant, says,

Ἔστι δὲ καὶ ἄλλα κρίνεα ῥόδοισι ἐμφερέα, ἐν τῷ ποταμῷ γιγνόμενα καὶ ταῦτα· ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυομένη ἐκ τῆς ῥίζης γίγνεται κηρίῳ σφηκῶν ἰδέην ὁμοί-
τατον· ἐν τῷ τρωκτῷ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά· τρώγεται δὲ καὶ ἀπαλὰ
ταῦτα καὶ αὖα. *Lib. ii. c. 121. D.*

THEOPHRASTUS.

Ὁ δὲ κύαμος φύεται μὲν ἐν τοῖς ἔλεσι καὶ ταῖς λίμναις· καυλὸς δὲ αὐτῷ μῆκος μὲν ὁ μακρότατος εἰς τέτταρας πήχεις· πάχος δὲ δακτυλιαῖος· ὅμοιος δὲ καλάμῳ μαλακῷ ἀγονάτῳ· διαφύσεις δὲ ἐνδοθεν ἔχει διίλε διεληγμένας ὁμοίως τοῖς κηρίοις· ἐπὶ τῷ δὲ ἢ κωδία παρομοία σφηκίῳ περιφερεῖ. καὶ ἐν ἐκάστῳ τῶν κυτάρων κύαμος μικρὸν ὑπεραίρων αὐτῷ. πλήθος δὲ οἱ πλεῖστοι τριάκοντα· τὸ δὲ ἄνθος διπλάσιον ἢ μήκωνος· χρῶμα δὲ ὁμοιον ῥόδῳ καλακορῆς. ἐπάνω δὲ τῷ ὕδατος ἢ κωδία· παραφύεται δὲ φύλλα μεγάλα παρ' ἑκάστον τῶν κυάμων· ὧν καὶ ἰὰ μεγέθει πύλω θειταλικῇ τὸν αὐτὸν ἔχοντα καυλὸν τῷ τῶν κυάμων· συνήρψαντι δ' ἑκάστον τῶν κυάμων, φανέρον ἐστὶ τὸ συνεστραμμένον ἐξ ἑ γίγνεται ἢ πῖλος. τὰ

μὲν ἔν περὶ τὸν καρπὸν, τοιαῦτα. ἡ δὲ ῥίζα παχυτέρα τῆ καλάμῃ τῆ παχυλάτῃ, καὶ διαφύσεις ὁμοίως ἔχουσα τῷ καυλῷ. ἐσθίεσι δ' αὐτὴν καὶ ὠμὴν, καὶ ἐφθὴν, καὶ ὀπλὴν. καὶ οἱ περὶ τὰ ἔλη, τέτῳ σίτῳ χρῶνται. φύεται μὲν ἔν καὶ πολὺς αὐτόματος. ἔ μὴν ἀλλὰ κατεβάλλουσιν ἐν πηλῷ, ἀχυρώσαντες ἔν μάλα πρὸς τὸ καλενεχθῆναί γε καὶ μεῖναι καὶ μὴ διαφθαῖναι. καὶ οὕτω καλασκευάζουσι τὰς κυάμωνας. ἂν δ' ἅπαξ ἀντιλάβῃται, μένει, διὰ τέλους. ἰσχυρὰ γὰρ ἡ ῥίζα καὶ ἡ πόρρω τῆς τῶν καλάμων, πλὴν ἐπακινθίζουσα. διὸ καὶ ὁ κροκόδειλος φεύγει, μὴ προσκόψῃ τῷ ὀφθαλμῷ, τῷ μὴ ὅζυ καθαρῶν. γίνεσθαι δὲ ἔτος καὶ ἐν Συρίᾳ καὶ κατὰ Κιλικίαν· ἀλλ' ἐκ ἐκπέττεσιν αἱ χῶραι. καὶ περὶ Τορώνην τῆς Χαλκιδικῆς ἐν λίμνῃ τινὶ μετρία τῷ μεγέθει, καὶ αὐτὴ πέττει καὶ τελειοῖ καὶ τελεοκαρπεῖ.

Lib. iv. Δ. c. 10. ρ'.

DIOSCORIDES.

Ὁ δὲ Αἰγύπτιος κύαμος, ὃν ἔνιοι Ποντικὸν καλεῖσι, πλεῖστος μὲν γίνεται ἐν Αἰγύπτῳ, καὶ ἐν Ἀσίᾳ δὲ, καὶ ἐν Κιλικίᾳ ἐν ταῖς λίμναις εὐρίσκεται. ἔχει δὲ φύλλον μέγα ὡς πέτασον, καυλὸν δὲ πηχυαῖον, περὶ δάκτυλον τὸ πᾶχος· ἄνθος δὲ ῥοδόχρουν, διπλάσιον μήκους· ὅπερ ἀπανθῆσαν φέρει φυσκία παραπλήσια θυλακίσκοις, ἐν αἷς κύαμος μικρὸς υπεραίρων τὸ πῶμα ὡς πομφόλυξ. καλεῖται δὲ κιβώριον, ἢ κιβώτιον, διὰ τὸ τὴν φυτείαν τῆ κυάμῃ γίνεσθαι αὐτοῦ ἐντιθεμένῃ ἐν ἰκμοβώλῃ, ἔτω τὲ εἰς τὸ ὕδωρ ἀφιεμένῃ. ῥίζα δὲ ὕπεστι παχυτέρα καλάμῃ· βιβρωσκομένη ἐφθὴ τὲ καὶ ὠμή, κολλοκασία καλεσμένη*. ὁ δὲ κύαμος βιβρώσκεται μὲν καὶ χλωρός. ξηρανθεὶς δὲ γίνεται μέλας, καὶ μείζων τῆ Ἑλληνικοῦ.

Lib. ii. β' c. 128. κρθ'.

To these testimonies might be added those of Strabo, Athenaeus, and Arrian, to shew that this plant anciently abounded on the shores of the Nile, though in modern times it has not been found in Ægypt. Arrian's account is very remarkable; according to that author, when Alexander reached the river Indus, he believed that he had discovered a branch of the Nile, from finding crocodiles in the stream, and the *Ægyptian bean* growing on its banks.

* By Dioscorides and Pliny, and other ancient authors, the Ægyptian Κύαμος was often confounded with the Colocasia. No plants can be more unlike than the Ægyptian Κύαμος and the Colocasia (the *Arum Colocasia* of Linnæus); but their roots possessed a common esculent property of considerable importance to the natives where they grew, which may have rendered botanical distinction of little importance, and may have been the cause of confounding them together.

Ἀλέξανδρος δὲ, ἐπειδὴ παρεσκευάσθησαν αὐτῷ ἐπὶ τῇ Ὑδάσπε ταῖς ὀχθαῖς πολλὰ μὲν τριακόντοροι καὶ ἡμιόλιαι, πολλὰ δὲ καὶ ἱππαγωγὰ πλοῖα, καὶ ἄλλα ὅσα ἐς παρακομιδὴν στρατιᾶς ποταμῷ εὐπορά, ἔγνω καταπλεῖν κατὰ τὸν Ὑδάσπην ὡς ἐπὶ τὴν μεγάλην θάλασσαν. Πρῶτον μὲν γε ἐν τῷ Ἰνδῷ ποταμῷ κροκοδείλους ἰδὼν, μόνῳ τῶν ἄλλων ποταμῶν πλὴν Νείλου, πρὸς δὲ ταῖς ὀχθαῖς τῇ Ἀκρίνῃ κυάμῳ πεφυκότας, οἷους ἢ γῇ ἐκφέρει ἢ Αἰγυπτία· —

Arrian, *Exped. Alex. Lib. vi. c. 1. α.*

When Prosper Alpinus visited Egypt, in the beginning of the seventeenth century, he was not able to discover this plant; nor since his time has it been found by other travellers: but we are acquainted with it from India, where it makes a conspicuous figure in the Mythology of the eastern nations. Thunberg says it is a sacred plant in Japan, and pleasing to their deities; and that the images of their idols are often represented sitting on its large leaves.

In China, their favourite deity, *Shing-moo*, which corresponds to the *Isis* of the Ægyptians, is generally represented with a flower of it in her hand, and, if seated, she is usually placed on one of its peltate leaves; and few temples are without some representation of this plant.

Loureiro says that it abounds in muddy marshes, and is cultivated in large handsome pots in the gardens and houses of the Mandarines in China; and that there is a variety with a flower of pure white, and another with a very beautiful and luxuriant blossom, having about a hundred large petals, white or rose-coloured. It is called *Lien-wha* in the Chinese language.

In the remains of ancient Ægyptian temples, this plant frequently occurs in sculptured ornaments and symbolical pictures. The figure of Isis, represented in the annexed Plate, seated on a capsula of the Ægyptian Cyamus, with a flagellum in her hand, is from an antique gem, once in the possession of M. de la Chausse, and copied from the third volume *De l'Académie Royale des Inscriptions*. This mode of representing Isis is not uncommon: Montfaucon supplies many similar examples. He also gives the representation of two Ægyptian Altars, ornamented in a peculiar manner with birds and fishes, and capsulae of the Ægyptian Cyamus, with pendent stems and leaves.

This plant having been anciently common to the Nile and to the

marshes of Ægypt, and now not discoverable in that country, it has been supposed that it must originally have been imported from the East. The truth of this opinion, if it were established, would serve to shew that there was a communication between those distant nations anterior to historical record: and as this plant is used as a religious symbol, and in religious ceremonies, wherever it has been found indigenous in India; this fact may afford one conjectural point, among many, that the religion, as well as the arts, of Egypt, are indebted to nations of still more remote antiquity.

In the Hortus Malabaricus, the celebrated Rhede has named this plant *Tamara*; and as he is one of the earliest writers who published any figure from an actual knowledge of the plant itself, the name he adopted has been engraved under the annexed figure.



Rhamnus Lotus, LINN.
V

LIBYAN LOTUS.



Nymphaea Lotus. LINN.
XIII

ÆGYPTIAN LOTUS.





XVII

LOTUS MAJOR. D^r SMITH.

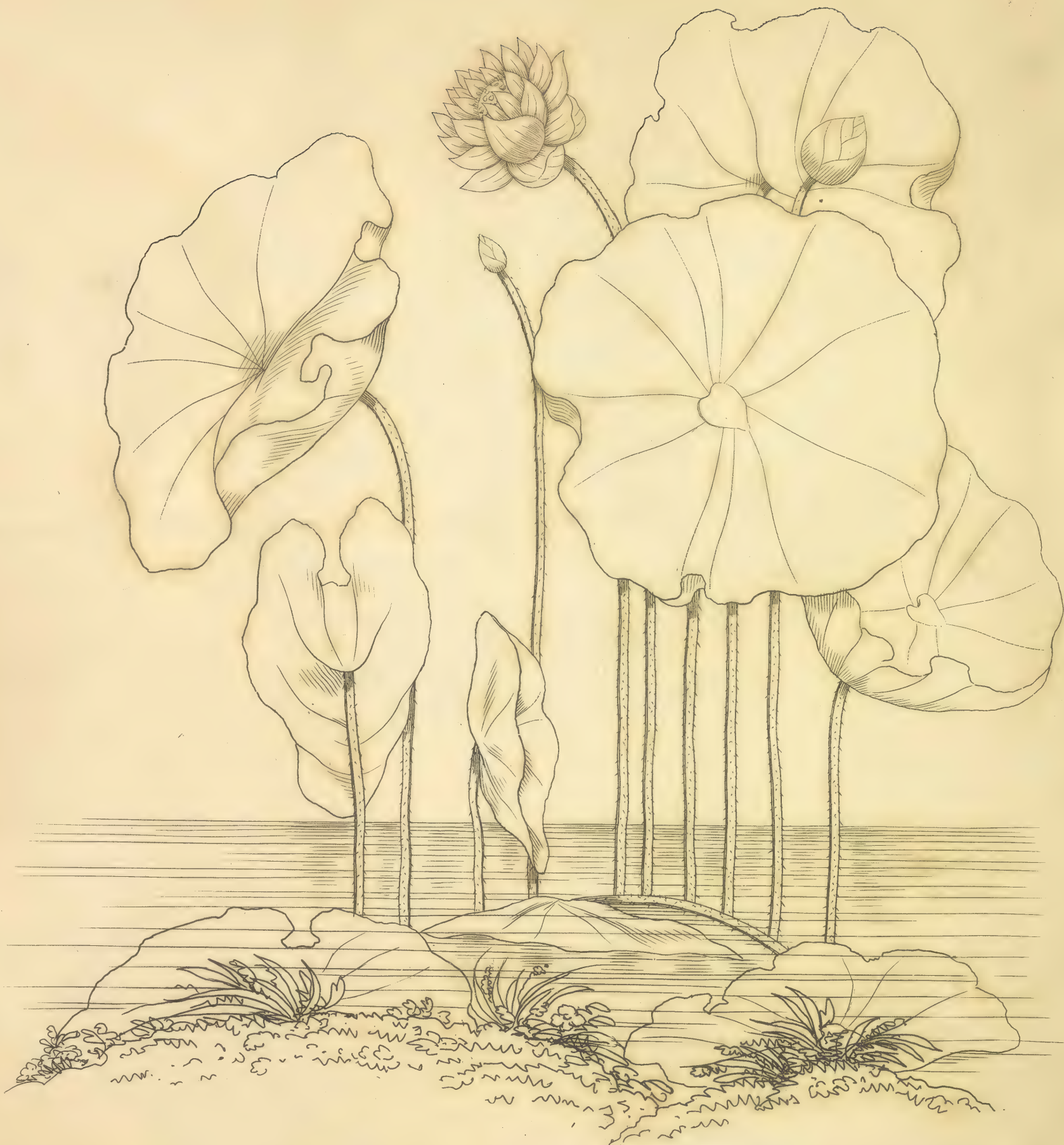
Λωτὸς ἡμέρος



Nymphaea Lotus. LINN.
XIII
7

AMBEL

of India.



*The appearance of the TAMARA with its leaves when
growing in the water.*





Cyamus Nelumbo. D^r SMITH.
XIII
7

TAMARA
of India.



Capsula of the TAMARA with ripe seeds.





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